

the attributes of supreme divinity or Brahma, and to equip, its members with a complete code of rituals, law and other necessary- informations regarding the incidents of every day life, subservient to, and in conformity with, the Vedas and the Vedic literature. Thus each schism or faction/ or more correctly, each Puranam, the scripture of each sect of special, tutelary divinities, became a new school of law, medicine and metaphysics, etc., re-instating the old errors of the Vedic literature,' as if to ignore the many advanced truths and principles of the later day Buddhistic science, and to confirm the victory of Brahmanism even in error and fallacy.

The description of the incidents of the life of Buddha, however meagre and incidental it might be, and. the occurrence of the name of Sushruta in the medical portion of the Garuda Puranam leaves not the slightest doubt that his author was intimately acquainted with the Buddhistic literature of the age, both medical and metaphysical. It is a settled fact of history that the Sushruta Samhita, at least the recension of the Sushruta Samhita by the Buddhist Nagarjuna, was written in the second century before the birth of Christ. Now, the Sushruta Samhita says that, the number of bones in the human body is three hundred. The Vishnu Smriti (Institutes of Vishnu) following the orthodox (Vedic) opinion on the subject gives it as three hundred and sixty-six. . .

We know that Nagarjuna, the Buddhist

redacter of
the Sushruta Samhita, mentioned in his
recension of the
work that there are " three hundred bones in
the human
organism, but the followers of the Vedas say
that their
number is three huadred and sixty" which
tallies with
the number given ia the Yajnavalkya Samhita.
The Garud*
Puxauam gives the number as the three hundred
and sixty two
(*Asthndni Dvyodhikam Pwktam Sashthyadhika
Patatrayam*)
*-a sort of compromise between the Vedic and the
Buddhistic
ostectegy, «H between the dictates of conscience,
imperatively